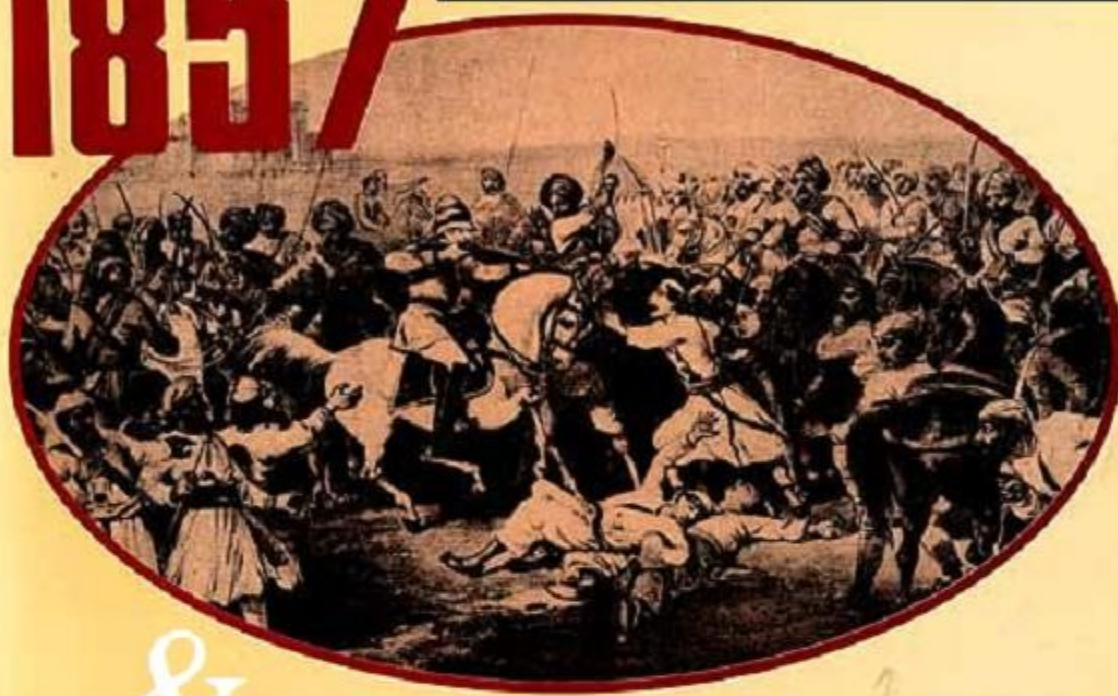


Indian Revolt **of** **1857**



&

Allama Fazle-Haq Khairabadi

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Preface

After the Prophet **Muhammad** (peace be upon him) when door of Prophet-hood was closed, the duty of leading the Ummah came to shoulders of Ulema. The 1400 year old Islamic history shows us how Ulema provided leadership to Muslim Ummah and the world in every front of life. But unfortunately the achievements of Muslims were never recognized, let it be in field of Education, Medicine, Technology or any other branch. Same thing happened with Muslims in case of fighting for freedom of India. Muslims & Ulema who spent their life fighting with Britishers, who were sentenced to death or killed or sent to Andaman were never discussed. Today every child knows about Gandhi, Nehru, Lakshmi Bai, Tanya Tope, Bhagat Singh, but no one knows about Allama Fazle Haq Khairabadi or Mufti Sadruddin Aazurda or Maulvi Abdul Qadir or Qazi Faizullah Dehalvi. Why history books are silent about Muslims leaders who fought against Britishers? The Irony is even Muslims don't know about these names. The damage is already done, what we can do today is to inform new generation about the sacrifices given by Muslims and Ulema in fighting Britishers so that they can come out of ignorance that Muslims never did anything for nation. Among one of these glorious Muslim scholars and leaders who spent his life and finally died in fighting for freedom was Allama Fazle Haq Khairabadi. 2011 is 150th year of his death anniversary. Let's have a look at his life.

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Note: This Booklet will be expanded to a detailed book sometime in future soon, *inshaALLAH*

Revolt of 1857: Reasons

The 1857 Revolt is an important part of the Indian history that began as a sepoy mutiny of the British East India Company. There are several causes of this revolution in India. Though it was first started in the town of Meerut but later it was erupted into all the other mutinies. The major aggressions were happened to the present day northern Madhya Pradesh, Uttar Pradesh, Bihar, and Delhi region.

Nature of 1857 Revolt:

Basically it was a sepoy mutiny that was joined by the peasants and other people in the later stage. This sepoy mutiny is also known as the Great Rebellion or the Indian Mutiny or the Revolt of 1857 or India's First War of Independence. This revolution started with the military revolts by sepoys of the Bengal Presidency army in the year 1857.

The causes for the revolt of 1987 can be categorized under

1. Economic Causes
2. Political Causes
3. Social
4. Religion
5. Military and
6. Immediate causes.

1. Economic Causes:

The most important cause of popular discontent was the British policy of economically exploiting India. This hurt all sections of society. The peasants suffered due to high revenue demands and the strict revenue collection policy. Artisans and craftsmen were ruined by the large-scale influx of cheap British manufactured goods into India which, in turn, made their hand-made goods uneconomical to produce. People who made a living by following religious and cultural pursuits lost their source of livelihood due to the withdrawal of royal patronage caused by the displacement of the old ruling classes. A corrupt and unresponsive administration added to the miseries of the people.

2. Political Causes:

The British policy of territorial annexations led to the displacement of a large number of rulers and chiefs. The vigorous application of the policies of Subsidiary Alliance and Doctrine of Lapse angered the ruling sections of the society. Rani Lakshmi Bai and Nana Sahib became bitter enemies of the British and led to the revolt in their respective territories.

The annexation of Awadh, on grounds of misgovernment, was greatly resented. The Nawabs of Awadh had always been loyal to the British. The annexation was widely seen as a blatant act of back-stabbing by the British. It deeply hurt the sentiments of the Company's sepoys because most of them came from Awadh. Moreover, even under the new regime, the people of Awadh got no relief from oppression. Peasants had to pay even higher revenue and additional taxes were imposed. The British provided no alternative source of employment to the people who lost their jobs due to the dissolution of the Nawab's administration.

3. Social Causes:

The social reforms introduced by the British were looked upon with suspicion by the conservative sections of the Indian society. Reforms such as abolition of 'sati', legalization of

widow remarriage and extension of western education to women were looked upon as examples of interference in the social customs of the country. The social discrimination faced by the Indians due to the British attitude of racial superiority also led to much resentment. Educated Indians were denied promotions and appointments to high office. This turned them against the British.

4. Religious Causes:

A major cause of the outbreak of the revolt was the fear among the people that the British government was determined to destroy their religion and convert Indians to Christianity. The increasing activities of the Christian missionaries and the actual conversions made by them were taken as a proof of this fear. The policy of taxing lands belonging to temples and mosques lent further support to this idea. The belief that their religion was under threat, united all sections of society against a common enemy.

5. Military Causes:

Indian soldiers formed seven-eighth of the total British troops in India. As they were an integral part of the Indian society, they too suffered the consequences of the oppressive British rule. Besides, they had other grievances. The Indian sepoys were looked upon as inferior beings and treated with contempt by their British officers. They were paid much less than the British soldiers. All avenues of the promotion were closed to them as all the higher army posts were reserved for the British.

There were other specific and more immediate causes for the discontent among the sepoys. The annexation of Awadh inflamed their strong feelings against foreign rule. They were also influenced by the general fear that their religion was in danger. The order that forbade the sepoys from wearing caste and sectarian marks hurt their sentiments deeply. So also the Act of 1816 which required the new recruits to travel overseas, if needed. The Hindu sepoys resented this as according to the popular Hindu belief, travel across the sea led to a loss of caste. Another cause of sepoy discontent was the withdrawal of the Foreign Service allowance ('batta'), which the sepoys were getting for fighting outside the country.

6. Immediate Cause:

Discontent and resentment against British rule had been growing among the Indians for a long time. By AD 1857, the stage was set for a massive revolt. Only a spark was needed to set the country ablaze. That spark was provided by as small a thing as a rifle cartridge.

At this time, the Enfield rifle was introduced in the army. Its cartridges were covered with a greased paper cover. This greased cover had to be bitten off before the cartridge could be loaded into the rifle. The news spread that the grease was made of cow and pig fat. As the Hindus consider the cow sacred and the Muslims do not eat pig's meat, both these communities were enraged at such a blatant attempt to harm their religion. This incident, popularly known as the Greased Cartridges Incident, became the immediate cause of the revolt.

On 24 April 1857, some soldiers stationed at Meerut refused to use the cartridges. On 9 May 1857, they were severely punished for this. This incident sparked off a general mutiny among the sepoys of Meerut. On 10 May 1857, these rebel soldiers killed their British officers, released their imprisoned comrades and hoisted the flag of revolt. This was the official

beginning of the 'Great Revolt'. The soldiers then set off for Delhi. On 11 May 1857, they reached Delhi. Here, they were joined by the local infantry. The rebels seized Delhi and declared the Mughal emperor, Bahadur Shah Zafar as the emperor of India.

Causes of Failure:

- Better war plan of the East India Company is one of the major causes of failure 1857 Revolt.
- East India Company possessed a well-trained and well-equipped army which was much better than the Indian strength.
- Lack of proper leadership quality in the Indian sepoys.
- A portion of the Indian mainly zamindars and other higher communities supported the East India Company.

Impact of the revolt of 1857:

- The revolt was mainly feudal in character carrying with it some nationalist elements.
- The control of Indian administration was passed on to the British crown by the Govt, of India Act, 1858.
- The army was carefully reorganized to prevent the recurrence of such an event.

Allama Fazl-e-Haq Khairabadi

Allama Fazle Haq Khairabadi (b1797 - d1861) was son of Allama Fazle Imam Khairabadi. He studied Islamic theology under Shah Abdul Qadir Muhaddis Dehalvi(d1824) and Shah Abdul Azeez Muhaddis Dehalvi(d1824) and logic under his noble father. He completed his education at tender age of 13 and started teaching. Later in 1815 he joined government service.

Hakeem Mahmood Barkati briefly describes his biography as:

- Birth-1797
- Completion of education-1810
- Joined government service - around 1816
- Birth of first child (Maulana Abdul Haq) 1828
- Birth of second child (Ala'ul Haq) 1830
- Death of father (Allama Fazle Imam) 1829
- Resignation from company - end of 1831
- Joined service at Jhajjar(Punjab) - 1832
- Later stayed at Alwar, Saharanpur and Tonk for some time and came to Rampur 1840 - 1848
- Came to Lucknow and stayed there from 1848 - 1856 and came to Alwar in early 1856.
- During rebellion of 1857 he came to Delhi in Ramzan and provided leadership to freedom fighters for 18 months.
- Arrested in January 1859, case was lodged against him and in which was convicted and declared accused. All his property was taken by British government and he was sentenced to life imprisonment at Andaman.
- Deported to Port Blair - October 1859
- Died at Port Blair - August 1961 at the age of 66

In 1831, On invitation of Nawab Faiz Muhammed of Jhajjar(Punjab), when Allama was leaving Delhi, Bahadur Shah Zafar became very sad and emotional. He gifted his shawl to Allama and said: "Since you are ready to leave, I have no other option other than accepting this, but ALLAH knows how difficult it is for me to say good bye to you"

After Jhajjar he joined state of Alwar, Tonk, Rampur, Saharanpur & Delhi at high official posts. He wrote many important books on Islamic theology and subjects. Many of his students were counted among best scholars of that time. Mufti Sadruddin Aazurda, Allama & Mirza Ghalib were good friends. It was on suggestion of Allama that world famous collection 'Diwan-e-Ghalib' came to existence. In Delhi, Allama & Mufti Sadruddin Aazurda's houses were center of Ulema & poets.

In May 1857, when rebellion of 1857 started he came to Delhi many times and held private meeting with Bahadur Shah Zafar. This continued till May. When on 26 June General Bakht Khan along with his army of 14000 army reached Delhi from Barielly, Allama after Namaz-e-Juma gave speech in front of Ulema on Jihad against Britishers and issued a fatwa. The fatwa was signed by Mufti Sadruddin Aazurda, Maulvi Abdul Qadir, Qazi Faizullah Dehalvi, Maulana Faiz Ahmad Badayuni, Dr. Maulvi Wazeer Khan Akbarabadi and Syed Mubarak Shah Rampuri. Soon after issuance of fatwa, tension arose in whole country and company deployed

army of 90,000 at Delhi.

After Britishers took over Delhi, Allama escaped to Aoudh. In January 1859 case was registered against him in courts and finally he was convicted and sentenced to life imprisonment at Andaman. Allama himself fought his case in court and openly said: "The fatwa on Jihad against Britishers was issued by me and even today I stand on my words". The Fatwa was issued by Allama and signed by him. Allama's character was so high that, when case was filed against him in court, witnesses couldn't prove the charge, but Allama himself accepted that he was the one who issued fatwa. This acceptance of truth led him to sentence of life long imprisonment at Andaman and he finally died there. (Roznama Nawa-e-Waqt - 13 Dec 1979)

Abdul Shahid Sherwani writes: "Maulana Abdul Haq Khairabadi (eldest son of Allama) made a will that, when Britishers leave India come to my grave and inform me. Hence Syed Najmul Hasan Razwi along with huge crowd reached his grave on 15 August 1947, organized Milad and Fatiha on his Grave"

Allama died in 1861 in Andaman and was buried there.

May ALLAH be pleased with him and shower his blessings on us: Aameen.

Students Of Allama Fazl-e-Haq Khairabadi

Imamul Hikmat Allama Fazle Haq Khairabadi was student of Sirajul Hind Shiekh Abdul Azeez Muhaddis Dehalvi & Shiekh Abdul Qadir Muhaddis Dehalvi in Islamic sciences and of his father Allama Fazle Imam Khairabadi in Logic.

Even after being busy with his professional duties and other activities, he was always associated with teaching and writing. His circle of students is very vast which is still present in India, Pakistan and Bangladesh. Below are the names of few of his esteemed students: Maulana Abdul Haq Khairabadi, Maulana Hidayatullah Rampuri, Maulana Abdul Qadir Badayuni, Maulana Faizul Hasan Saharanpuri, Maulana Sultan Hasan Bareilvi, Maulana Hidayat Ali Bareilvi, Maulana Ghulam Qadir Gopamaui, Maulana Abdul Ali Rampuri, Maulana Abdulullah Bilgrami, Maulana Khairuddin Dehalvi etc.

In following lines we would present a brief account of few of his students:

1) **Allama Abdul Haq Khairabadi**(1828-1898) : He studied under his father Allama Fazle Haq Khairabadi and graduated par excellence at the age of 16. He remained with his father in Alwar & Delhi. He taught at Khairabad, Tonk, Rampur, Calcutta & Hyderabad. He was mureed of Hazrat Shah Allaha Bakhsh in Silsila-e-Chishtiya. In later years of his life he completely turned towards Tasawwuf & Tareeqat.

Books written by him are still taught in madarsas and most of them have been printed. Some of his books are Hashiya Qazi Mubarak, Hashiya Ghulam Yahya, Hashiya Hamdullah, Hashiya Meer Zahid, Sharah Hidayatul Hikmat, Sharah Musallamus Saboot, Sharah Mirqaat etc.

Some of outstanding students of Allama Abdul Haq are: Hakeem Syed Abdul Azeez Saharanpuri, Hakeem Syed Barkat Ahmad Tonkwi, Maulana Shah Azam Hussain Madni, Maulana Zahoorul Hasan Razawi etc.

Few days after the death of Allama Fazle Haq Khairabadi, he was made Principal of Madarsa Aaliya Rampur. In his death bed he made the will that " When Britishers leave India, give this news to me at my grave" Hence when Britishers left India on 15 Aug 1947 Mufti Syed Najmul Hasan along with people came to his Grave read Meelad Shareef and Fatiha and presented the news.

2) **Maulana Hidayatullah Rampuri**(d 1908) : He studied under his father and Maulana Ghulam Ali. He completed advanced texts under Allama Fazle Haq Khairabadi. He initially taught at Madarsa Aaliya Rampur and later taught till his death at Madarsa Hanfia Jaunpur from 1870.

Mufti Amjad Ali Aazmi(writer of Bahar-e-Shariat) , Maulana Yaar Muhammed Bandyalvi, Maulana Sulaiman Ashraf Bihari, Maulana Abdul Salam Niyazi, Hakeem Syed Barkaat Ahmad Tonkwi are some of his famous students.

3) **Maulana Abdul Qadir Usmani Badayuni**(d1901) : He is Son of Maulana Fazl-e-Rasul Badayuni. He was one of the most famous Scholar of his time and write many books. He was mureed and khalifa of Hazrat Syed Shah Aale Rasool Marehvi. Maulana Muteeur Rasool and Maulana Ashiqur Rasool are his sons.

Maulana Fazl-e-Rasool had good relationship with Allama Fazle Haq Khairabadi. There are books of Allama wrote preface for Maulana's books.

4) **Maulana Faizul Hasan Saharanpuri**(d1887) : He was one of the most brilliant student of Allama.He has written marginalia on Tafseer Baizawi,Tafseer Jalalain and Mishkat ul-Masabeeh.He was mureed of Haji Imadadullah Muhajir Makki. In poetry he was student Imam Bakhsh Dehalvi. He taught all his life and produced innumerable scholars. In 1870 he was made Head of Department of Arabic at Oriental college, Lahore.Maulana Shibli Nomani studied under him in Lahore.

5) **Hakeem Syed Barkat Ahmad Tonkwi**(d1928) : He initially studied under Maulana Muhammed Ahsan Gilani(student of Allam Fazle Haq Khairabadi) and later studied under Abdul Haq Khairabdi at Rampur for 15 years.
He spent early years of his life in studying and teaching,in next stage of life he wrote books and devoted later years of his life in Ibadat. He was very pious.He would get up at 3-3.30 in night and offer tahajjud and read Quran ,waza'ifs & Dalail ul Khairat Shareef. Some of his students are : Maulana Moenuddin Ajmeri,Maulan Abdul rahman Chishti,Maulana Abdul Qadeer Badayuni,Maulana Munazir Ahsan Gilani.

6) **Imam Ahmad Raza Khan Fazil Bareilvi**(1856-1921) : He studied mathematics under Maulana Abdul Ali Rampuri who was student of Allama Fazle Haq Khairabadi.He completed his study under his noble father Maulana Naqi Ali Khan.Maulana Abdul Qadir Badayuni(student of Allama Fazle Haq Khairabdi) took Maulana Naqi Ali and Imam Ahmad Raza to Marehra and got them bait with Sayed Shah Aale Rasool Ahmadi Marehrwi(student of Shiekh Abdul Azeez Muhaddis Dehalvi). His grandfather Maulana Raza Ali Khan was a Scholar and Mufti of very high level. He wrote thousands of books among with his fatawas compiled as 'Fatawa Razwiya' is a marvel and encyclopedia of Fiqh Hanafi. His sons Maulana Hamid Raza & Maulana Mustafa Raza were his righteous successors in Knowledge and taqwa.

Teachers of Maulana Mustafa Raza include Maulana Reham Ilahi Bangalori(student of Syed Abdul Azeez, who was student of Allama Abdul Haq Khairabadi) and Maulana Zahoorul Hussain Farooqui(student of Allama Abdul Haq Khairabadi and Fazle Rahman Ganj Muradabadi)

Some of khalifa of Imam Ahmad Raza are : Maulana Deedar Ali Alwari,Maulana Naeemuddin Muradabadi,Maulana Amjad Ali Aazmi,Maulana Syed Muhammed Ashrafi, Maulana Ziauddin Mujahir Madni,Maulan Abdul Aleem Siddiqui etc.

7) **Sadrush Shariah Mufti Amjad Ali Aazmi**(1882-1948) : He was student of Maulana Hidayatullah Rampuri(Student of Allama Fazle Haq Khairabadi) and Wasi Ahmad Muhaddis Surati. After completion of his studies he taught at Madarsa Ahle Sunnat,Patna and later at Darul Uloom Manzare Islam as Head Master.It was his hardwork that Imam Ahmad Raza wrote translation of Quran, Kanzul Iman.

In 1925 he joined Darul Uloom Moeeniya,Ajmer Shareef and later Darul Uloom Hafiziya Saidiya,Daadun.Some of his best students include : Maulan Sardar Ahmad Qadri,Maulana Abdul Azeez Mubarakpuri, Maulana Habeebul Rahman Oriswi, Sayed Ghulam Jilani Merathi,Mufti Rifaqat Hussain Kanpuri,Qazi Shamsuddin Ja'afri.

Bahar-e-Shariat and Fatawa Amjadiya are his marvelous books which are referred by thousands of Ulema, students and people.